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THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, pastor. Sunday services: Morning worship 10.30 Sabbath-school, 12.10. Christian Endeavor, 7.00. Evening worship, 7.45 o'clock. Prayer-meeting each Wednesday night.

Westminster Church.
Rev. George A. Paul, pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6.45 P. M. A cordial welcome to all.

First Methodist Episcopal.
Rev. Dr. C. S. Woodruff, pastor. Morning meeting 10.30 A. M. Church services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young People's Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening, prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

German Presbyterian.
Sunday services: Preaching by the pastor, Rev. Emil J. Buttigieggen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

First Baptist Church.
Rev. Fred W. Buis, pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6.45 P. M. Christian Endeavor meeting, Tuesday at 8 P. M. Gospel tract and coffee social, Wednesday at 8 P. M. Young People's Endeavor Friday at 3.30 P. M. Everybody welcome. All seats free.

Glen Ridge Congregational.
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilbur Brown, D.D., pastor. Sunday morning worship at 10.45; Sunday-school, 12 M.; Young People's Society of Christian Endeavor, 7 P. M. Evening worship at 7.45; Church prayer-meeting Wednesday at 8 o'clock.

Westminster N. E. Church.
Rev. S. Trivina, pastor, Ph. D., pastor. Devotional Meeting, 9.30 A. M.; Preaching, 10.30 A. M., subject, "Good Obedience." Sunday-school at 2.30 P. M. Epworth League, at 6.30 P. M. Preaching at 7.30 P. M., subject, "Does Death End All?"

Church of the Sacred Heart.
The Rev. J. M. Nardella, pastor. First Mass, 6.30 A. M. Mass and sermon, 8.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school, 3 P. M. Vesper service, 3.30 P. M.

Christ Episcopal.
Corner Bloomfield and Park Avenue. The Rev. Edwin A. White, rector. Sunday Services: Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 9.50 A. M. Choral Even Song, 4.30 P. M.

East Orange Baptist Church.
Prospect Street. Services at 11 o'clock A. M. and 7.45 P. M. Sunday School at 2.30 P. M. Prayer-meeting at 7 P. M. day evening.

Montgomery Church.
Wilson S. Phares, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7.45 P. M. Sunday-school at 3 P. M. Young People's meeting at 7.15 P. M.

During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7.30 to 10 P. M., and on Saturday afternoon from 3.30 to 5.30 P. M.; for ladies and girls on Thursday evening from 7.30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

Unity Church (Unitarian).
Unity Church (Unitarian) Church, street, Montclair, Sunday, January 16, Rev. Robert S. Loring of Boston will preach. Subject, "Man's Permanent Need of God." Morning service begins at 10.45. The seats are free and all are welcome.

Sunday Services.
Until further notice the services at Annapolis Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows: 8 A. M., Holy Communion, except first Sunday in month; 10.30 A. M., morning prayer and sermon, first Sunday in month; Holy Communion; 3 P. M., Sunday-school; 7.30 P. M., service of song; 8 P. M., evening prayer and sermon.

Bloomfield Mission.
Glenwood Avenue, near Centre. Sunday-school at 3.30 P. M. Gospel service on Sabbath evening at 8 o'clock.

Silver Lake Union Chapel.
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 1 P. M. Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

St. John's Lutheran Church.
Corner Liberty Street and Austin place. Rev. H. A. Steininger, pastor. Services 10.45 A. M. and 7.45 P. M. Sunday-school at 2 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7.45 P. M.

BROOKDALE REFORMED.
Rev. W. E. Bogardus, pastor. Sunday services: Sabbath school at 9.40 A. M.; preaching services at 10.45 A. M.; Christian Endeavor at 7.15 P. M.; preaching services at 8.30 P. M. Prayer-meeting on Wednesday evening at 8.00 o'clock.

BROOKDALE BAPTIST.
Rev. J. H. Brittain, pastor. Sabbath preaching services at 3.15 P. M.; Sunday-school at 3.00 P. M.; prayer-meeting, Wednesday at 8 P. M.

Automobile Stage Line.
A company has been incorporated in Montclair for the purpose of giving to the people of that town who live on streets where there is no trolley service an automobile stage line. The company is capitalized for \$50,000, and the directors are as follows: Ambrose T. Barry, president; Winthrop S. Fanning, treasurer; Daniel S. Ely, secretary; D. Seymour Crane, Robert M. Boyd, Jr., and Samuel J. Holmes.

The service will be first-class in all its appointments, and the stages are expected to make a circuit of the town, leaving the Lackawanna and Erie stations every fifteen minutes, or oftener should the demands warrant it.

The automobiles will be similar in construction to the electric stages run on Fifth Avenue, New York, and will carry twelve passengers each. It is also considered possible with the increase in popularity of the line to have installed a "Seeing Montclair" automobile, in which tourists and visitors can take in the many beautiful points of interest for which Montclair is justly famous.

That the new service shall be of the greatest good for the citizens of the town, it is probable that special stages will be run for the accommodation of school children at a reduced fare. The regular fare in any part of the town is 10 cents.

Further particulars as to routes and other particulars will be given later. The project is primarily designed to be of service, and to prove a convenience and benefit to the people of Montclair.

Economic Lecture.
There will be a lecture on "How to regulate the cost of living" by Emily H. Richards in the parlors of the Glen Ridge Congregational Church, on Tuesday evening, January 30. The lecture will be given under the auspices of the Household Economics Department of the Glen Ridge Woman's Club. Miss Richards is lecturer of Chemical Science in the Massachusetts School of Technology in Boston and is considered an authority on the subject of Household Economics. A fee of twenty-five cents is charged those who are not members of the Woman's Club.

Patents Issued.
Patents issued to Jeramyn and reported for the CITIZEN by Drake & Co., Solicitors of Patents, corner Broad and Market streets, Newark, N. J.: Eszel, G. L. E. Dahlberg, Allwood; voting machine, C. F. Harrington, Lyndhurst; sewing machine and loop taker actuating mechanism, H. Hemleib, Elizabeth; table ware and like articles, G. A. Henkel, East Orange; display mirror, W. V. D. Kelley, Newark; eyeglasses and spectacles, J. Kovacs, Newark; cigar machine, W. S. Luckett, East Orange; submersible, T. S. Miller, South Orange; dynamo, E. G. H. Schenck, Orange; valve mechanism for internal combustion engines, W. H. Schoonmaker, Montclair; race course for automobiles, F. H. Thomas, East Orange; trade-marks: Fabric hose, Bureks Fire Hose Co., Jersey City; liquid remedy, E. A. Near, Paterson; latner brushes, shaving brushes and paint brushes (2 trade-marks) Babber, 2 Collierville Harwood Trimming Co., Newark.

Lincoln and Grant on Reconstruction.

SONS-IN-LAW OF SLAVEHOLDERS.

By Samuel Ward Boardman, LL. D.

The one-dollar silver certificates have the honest face of Lincoln and the inexorable face of Grant paired together. The popular instinct correctly assigns to these two men, both from the West, the leading agency in the suppression of the rebellion. Both were the sons-in-law of slaveholders, and this fact has probably not been quite enough considered. Neither was overruled by the spirit of the influence thus exerted upon him, but neither was by any means entirely insensible to it. Neither was radical. Both were in the highest degree open to reason, and superior to mere impulse. Both had more consideration for the legal rights of slaveholders than the world at large thought necessary.

Mr. Lincoln thought slavery to be intrinsically wrong, but strove from the first to secure compensated emancipation. He carried more for the welfare of the negroes than he did for the rebels. Still he did not favor immediate emancipation for all. He thought it should be gradual, and that the slaveholders should be induced, if possible, to accept emancipation with a very large appropriation from the national treasury. He based his proclamation of emancipation purely upon military necessity. He insisted upon the restoration of the union, the cessation of armed resistance, and the maintenance of emancipation so far as his proclamations had already effected it. He considered slavery as doomed, but wished to the last to alleviate the financial loss of the slaveholders. Neither Grant nor Lincoln had a very keen sense of the necessity of penalty. Both were very generous. Lincoln was more sentimental and more tender-hearted than Grant—Grant more business-like than Lincoln. Both were strong, courageous, judicious, and not easily deceived or imposed upon. Both were determined to conquer the rebels, but neither wished to hurt them unnecessarily. They constantly leaned toward mercy in behalf of the country's enemies. As late as February 5, 1865, within a month of his second inauguration, and immediately after his return from the Hampton Roads conference, Mr. Lincoln proposed to the cabinet to send a message to Congress suggesting to both houses a joint resolution to appropriate four hundred million dollars to pay to the States in rebellion for their slaves on condition that they would abandon the war before the first of April, giving the assurance "that all political offenses will be pardoned," and that "liberality will be recommended to Congress on all points not lying within Executive control."

This proposition was unanimously disapproved of by the cabinet, but it shows the attitude of Mr. Lincoln's mind to the end. The proposition was not made public at the time; but Secretary John Hay, who was then private secretary, said though Mr. Lincoln was surprised, and felt deeply the non-approval of his executive council at the time, yet he would have acted in the same spirit of liberality toward the South after the close of the war if he had lived.

The writer of this article himself heard Mr. Lincoln say near the close of his last public speech—an elaborate written address, delivered on Tuesday evening, April 11, 1865—only two days after the surrender at Appomattox, speaking from the historic central front window of the second story of the White House: "It may be my duty to make some new announcement to the people of the South. I am considering, and shall not fail to act when satisfied that action will be proper." This was only three days before his assassination. Mr. Hay, who had also private grounds probably for knowing Mr. Lincoln's intentions, inquired, in his life of Mr. Lincoln, "Can any one doubt that this 'new announcement' foreshadowed an intention to renew at a fitting moment the brotherly good-will gift to the South, and the general pardon and all political offences, with exemptions from confiscations?" Secretary Welles, wrote in his diary February 5, the next day after the rejected proposal was made to the cabinet, "I do not think the scheme could accomplish any good results. The rebels would misconstrue it if the offers were made."

The very fact of the assassination of Mr. Lincoln while he was indulging this extreme magnanimity, although it was by a faction and not an average Southerner, suggests the question whether Mr. Lincoln's element did not somewhat overestimate the endow and good will of the Southerners, and underestimate the righteous demands of justice. So lax did some of the President's views seem to Mr. Stanton, that he told him plainly, on the evening before his second inauguration, that unless he was to assert positive authority it would be better that he should not take the oath at all. He was a warm and intimate friend of the Speed family of Kentucky. Earlier Mr. Lincoln sent Mr. Greeley to Niagara Falls in pursuit of peace. He gave passage to Mr. Stanton to visit Richmond. He himself, with Mr. Edward, attended the Hampton Roads conference, meeting with Messrs. Stephens, Hunter and Campbell. He gave permission for the members of the Virginia State Legislature to come together, as individuals, on April 4th, while he was in Richmond, two days after its capture. Finally, at a meeting of the cabinet on the morning

of April 14, the day on whose evening he was assassinated, he said he would have no more executions, even of the worst; "there had been killing enough." Throwing up his hands, as if scaring away sheep, he said: "Let them fly, let them escape, if they will." The President hoped, by executive clemency, to have reconstruction well advanced before Congress would regularly meet in December, nearly eight months later. He hoped, as I heard him on April 11, say, that the State governments, already forming in Louisiana and elsewhere, would be cherished and further developed. It is a curious speculation what would have been the effect if Mr. Lincoln had lived to carry out his views. It is certain that he would have exercised great shrewdness and caution, with benevolence, as he had always done. He would have exhibited unswerving honesty with the negroes, with the rebels, and with the people who had saved the union.

Alexander H. Stephens says that General Grant was obviously anxious, when the Hampton Roads conference was opened, that peace might be speedily secured. Grant was no lover of war for its own sake. He agreed with Sherman, who said, "war is hell." Grant had no desire to harm or to humiliate the rebels unnecessarily. He would not allow the victors to fire a salute after the surrender at Appomattox. His life-long motto is inscribed over his tomb: "Let Us Have Peace." He considered the hardest fighting the speediest way to peace. Sheridan and Sherman agreed with him. In the terms Grant offered to Lee he overstepped military right and assumed political power in his generosity to the defeated. But he meant to deal justly with all.

Doubtless both Lincoln and Grant, as sons-in-law of slaveholders, were somewhat more lenient with the South than they otherwise would have been, and perhaps it was well.

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